John Jay owneth this Book

3

One THING is Needful:

OR,

Serious Meditations

UPON THE

Four Last THINGS,

Death, Judgment, Heaven, AND Hell.

Or, to which is added,

EBAL and GERIZZIM,

OR,

The Blessing, and the Curse:

WITH

Prison Meditations.

The Fourth Edition.

By JOHN BUNYAN.
Author of *The Pilgrims Progress.*

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ADVERTISEMENT.

THIS Author having publish'd many Books, which have gone off very well, there are certain *Balladsellers* about *Newgate* and on *London-bridge*, who have put the two first Letters of this Author's Name and his Effigies to their Rhimes and Ridiculous Books, suggesting to the World as if they were his. Now know, that this Author publisheth his Name at large to all his Books; and what you shall see otherwise he disowns.

AN INTRODUCTION TO THE Enſuing Diſcourſe.

I. THeſe Lines I at this time preſent
To all that will them heed;
Wherein I ſhew to what intent
God ſaith, *Convert with ſpeed.*

II. For theſe Four Things come on apace,
Which we ſhould know full well,
Both *Death* and *Judgment*, and, in place,
Next to them, *Heav'n* and *Hell.*

III. For doubtleſs, Man was never born
For this Life, and no moe;
No, in the *Reſurrection Morn*
They muſt have Weal or Woe.

IV. Can any think, that God ſhould take
That pains, to form a Man
So like himſelf, only to make
Him here a moment ſtand?

V. Or that he ſhould make ſuch ado,
By *Juſtice*, and by *Grace*;
By *Prophets* and *Apoſtles* too,
That Men might ſee his Face.

VI. Or that the Promiſe he hath made,
Alſo the Threathings great
Should in a moment end and fade;
O! No, this is a Cheat.

VII. Beſides, who is ſo mad (or worſe)
To think that Chriſt ſhould come
From Glory, to be made a Curſe,
And that in Sinners room.

VIII. If nothing ſhould by us be had
When we are gone from hence,
But Vanities while here, O mad
And fooliſh Confidence!

IX. Again, Shall God, who is the Truth,
Say, *There is Heaven and Hell*,
And ſhall men play that Trick of Youth,
To ſay, *But who can tell?*

X. Shall he that keeps his Promiſe ſure
In things both low and ſmall,
Yet break it like a Man impure,
In matters great'ſt of all?

XI. Oh, let all tremble at that thought,
That puts on God the lye,

That

That saith, Men shall turn into nought,
When they be sick and dye.

XII. Alas, *Death* is but as the Door
Through which all men do pass,
To that which they for evermore
Shall have by Wrath or Grace.

XIII. Let all therefore that read my Lines
Apply them to the Heart;
Yea, let them read, and turn betimes,
And get the better part.

XIV. Mind therefore what I treat on here,
Yea, mind and weigh it well;
'Tis *Death* and *Judgment*, and a clear
Discourse of *Heaven* and *Hell*.

Of Death.

1. *Death*, as a King rampant and stout,
The World he dare engage;
He conquers all, yea, and doth rout
The great, strong, wise, and sage.

2. No King so great, nor Prince so strong,
But *Death* can make to yield,
Yea, bind and lay them all along,
And make them quit the Field.

3. Where are the Victors of the World,
With all their Men of might?
Thoſe that together Kingdoms hurl'd,
By *Death* are put to flight.

4. How feeble is the ſtrongeſt hand,
When *Death* begins to gripe?
The Giant now leaves off to ſtand,
Much leſs withſtand and fight.

5. The man that hath a Lion's face
Muſt here give place and bend,
Yea, tho' his Bones were bars of braſs,
'Tis vain here to contend.

6. Submit he muſt to feeble ones,
To Worms who will enclose
His skin and fleſh, ſinews and bones,
And will thereof diſpoſe

7. Among themſelves, as Merchants do
The Prizes they have got;
Or as the Souldiers give unto
Each man the ſhare and lot.

8. Which they by dint of ſword have won,
From their moſt daring foe:
While he lies by as ſtill as ſtone,
Not knowing what they do.

9. Beauty *Death* turns to rottenneſs,
And Youth to wrinkled Face.

The Witty he brings to distress,
And Wantons to disgrace.

10. The wild he tames, and spoils the mirth
Of all that wanton are,
He takes the worldling from his worth,
And poor man from his care.

11. *Death* favours none, he lays at all,
Of all sorts and degree;
Both old and young, both great and small,
Rich, poor, and bound, and free.

12. No fawning words will flatter him,
Nor Threatnings make him start,
He favours none for worth or kin,
All must taste of his Dart.

13 What shall I say? the Graves declare
That Death shall conquer all;
There lie the skulls, dust, bones, and there
The Mighty daily fall.

14. The very looks of Death are grim
And ghastly to behold;
Yea, tho' but in a Dead-man's Skin,
When he is gone and cold.

15. How 'fraid are some of Dead-mens beds,
And others of their bones,
They neither care to see their Heads,
Nor yet to hear their Groans.

16. Now

16. Now all these things are but the shade
And badges of his Coat;
The Glass that runs, the Sythe and Spade,
Tho' weapons more remote,

17. Yet such as make poor mortals shrink
And fear, when they are told,
These things are signs that they must drink
With Death, O then how cold

18. It strikes them to the heart! how do
They study it to shun!
Indeed who can bear up, and who
Can from these shakings run?

19 But how much more then when he comes
To grapple with thy Heart;
To bind with Thread thy Toes and Thumbs,
And fetch thee in his Cart?

20. Then will he cut thy silver Cord,
And break thy golden Bowl;
Yea, break that Pitcher which the Lord
Made Cabin for thy Soul.

21. Thine Eyes, that now are quick of sight,
Shall then no way espy
How to escape this doleful plight,
For Death will make thee die.

22. Those Legs that now can nimbly run,
Shall then with faintness fail
To take one step Death's Dart to shun,
When he doth thee assail.

23. That

23. That Tongue that now can boast and brag
Shall then by Death be ty'd
So fast, as not to speak or wag,
Tho' Death lies by thy side.

24. Thou that didst once incline thine Ear
Unto the Song and Tale,
Shall only now Death's Message hear,
While he with Face most pale

25. Doth reason with thee how thy days
Hith hitherto been spent;
And what have been thy deeds and ways,
Since God thee time hath lent.

26. Then will he so begin to tear
Thy Body from thy Soul,
And both from Life, if now thy Care
Be not on Grace to roul.

27. Death puts on things another face
Than we in health do see:
Sin, Satan, Hell, Death, Life and Grace
Now great and weighty be.

28. Yea, now the Sick-man's Eye is set
Upon a World to come:
He also knows too without lett,
That there must be his Home.

29 Either in Joy, in Bliss and Light,
Or Sorrow, Woe, and Grief;

Either with Christ and Saints in white,
Or Fiends, without relief.

30. But, oh! the sad estate that then
They will be in that die
Both void of Grace and Life! poor men!
How will they fear and cry,

31. Ha! live I may not, tho' I would
For Life give more than all;
And dye I dare not, tho' I should
The World gain by my fall.

32. No, here he must no longer stay,
He feels his Life run out,
His Night is come, also the Day
That makes him fear and doubt.

33. He feels his very Vitals dye,
All waxeth pale and wan
Nay, worse, he fears to misery
He shortly must be gone.

34. Death doth already strike his Heart
With his most fearful Sting
Of Guilt, which makes his Conscience start
And quake at every thing.

35. Yea, as his Body doth decay
By a contagious grief,
So his poor Soul doth faint away
Without hope or relief.

36. Thus while the man is in this ſcare,
Death doth ſtill at him lay;
Live, die, ſink, ſwim, fall foul or fair,
Death ſtill holds on his way.

37. Still pulling of him from his place,
Full ſore againſt his mind;
Death like a Sprite ſtares in his Face,
And doth with Links him bind,

38. And carries him into his Den,
In darkneſs there to lie,
Among the ſwarms of wicked men
In grief eternally.

39. For only he that God doth fear
Will now be counted wiſe:
Yea, he that feareth him while here,
He only wins the Prize.

40. 'Tis he that ſhall by Angels be
Attended to that bliſs
That Angels have; for he, O he
Of Glory ſhall not miſs.

41 Thoſe weapons and thoſe inſtruments
Of Death, that others fright;
Thoſe dreadful fears and diſcontents
That brings on ſome that Night

42. That never more ſhall have a Day,
Brings this man to that reſt
Which none can win but only they
Whom God hath call'd and bleſt.

43. With the first fruits of Saving Grace,
With Faith, Hope, Love, and Fear
Him to offend; this man his Face
In Visions high and clear,

44. Shall in that light which no Eye can
Approach unto, behold
The Rays and Beams of Glory, and
Find there his Name inrol'd,

45. Among those glittering Stars of light
That Christ still holdeth fast
In his right hand with all his might,
Until that danger's past,

46. That shakes the world, and most hath dropt
Into grief and distress,
O blessed then is he that's wrapt
In Christ his Righteousness.

47. This is the man Death cannot kill,
For he hath put on Arms;
Him Sin nor Satan hath not skill
To hurt with all their Charms.

48. An Helmet on his Head doth stand,
A Breast-plate on his Heart;
A Shield also is in his Hand,
That blunteth every Dart.

49. Truth girds him round the reins, also
His Sword is on his Thigh;
His Feet in Shoes of Peace do go
The ways of Purity.

50. His

50. His Heart it groaneth to the Lord,
Who hears him at his call,
And doth him help and ſtrength afford,
Wherewith he conquers all.

51. Thus fortified, he keeps the field
While Death is gone and fled;
And then lies down upon his Shield
Till Chriſt doth raiſe the dead.

Of Judgment.

1. AS 'tis appointed men ſhould dye,
So *Judgment* is the next
That meets them moſt aſſuredly;
For ſo ſaith holy Text.

2. Wherefore of Judgment I ſhall now
Inform you what I may,
That you may ſee what 'tis, and how
'Twill be with Men that Day.

3. This World it hath a time to ſtand,
Which time, when ended, then
Will iſſue Judgment out of hand
Upon all ſorts of Men.

4. The Judge we find, in God's Record,
The Son of Man, for he
By God's appointment is made Lord
And Judge of all that be.

5. Wherefore this Son of Man ſhall come
At laſt to count with all,

And unto them ſhall give juſt doom,
Whether they ſtand or fall.

6. Behold ye now the Majeſty
And State that ſhall attend
This Lord, this Judge, and Juſtice high,
When he doth now deſcend.

7. He comes with Head as white as Snow,
With Eyes like flames of Fire;
In Juſtice clad from top to toe,
Moſt glorious in attire.

8. His Face is fill'd with gravity,
His Tongue is like a Sword;
His preſence aws both ſtout and high,
The world ſhakes at his word.

9. He comes in flaming fire, and
VVith Angels clear and bright,
Each with a Trumpet in his hand,
Cloathed in ſhining white.

10. The Trump of God ſounds in the Air,
The dead do hear his Voice;
The living too run here and there,
VVho made not him their Choice.

11. Thus to his Place he doth repair,
(Appointed for his Throne)
VVhere he will ſit to judge, and where
He'l count with every one.

12. Angels attending on his hand
By thouſands on a row;

Yea

Yea, thouſand thouſands by him ſtand,
And at his beck do go.

13. Thus being ſate, the Books do ope
In which all Crimes are writ,
All Virtues too, of Faith and Hope,
Of Love; and every whit

14. Of all that Man hath done or ſaid,
Or did intend to do;
VVhether they ſinn'd, or were afraid
Evil to come into.

15. Before this Bar each ſinner now
In Perſon muſt appear,
Under his Judgment, there to bow
VVith trembling and with fear:

16. VVithin whoſe breaſt a witneſs then
VVill certainly ariſe,
That to each Charge will ſay *Amen*,
VVhile they ſeek and deviſe

17. To ſhun the Sentence which the Lord
Againſt them then will read
Out of the Books of God's Record,
VVith Majeſty and Dread.

18. But every Heart ſhall opened be
Before this Judge moſt high;
Yea, every thought to Judgment he
VVill bring aſſuredly.

19. And every word and action too
He there will manifeſt;

Yea, all that ever thou didst do,
Or keep within thy breast.

20. Shall then be seen and laid before
The world, that then will stand
To see thy Judge open every sore,
And all thy Evils scann'd.

21. Weighing each sin and wickedness
With so much Equity,
Proportioning of thy distress
And woful misery

22. With so much justice, doing right,
That thou thy self shalt say,
My sins have brought me to this plight,
I threw my self away

23. Into that gulph my sins have brought
Me justly to possess,
For which I blame not Christ, I wrought
It out by wickedness.

24. But oh! how willingly would these
That thus in Judgment be,
If that they might have help or ease,
Unto the Mountains flee.

25. They would rejoyce if that they might
But underneath them creep,
To hide them from revenging Right,
For fear of which they weep.

26. But all in vain, the Mountains then
Will all be fled and gone;

No

No shelter will be found for Men
That now are left alone.

27. For succour they did not regard
When Christ by Grace did call
To them, therefore they are not heard,
No Mountains on them fall.

28. Before this Judge no one shall shroud
Himself, under pretence
Of Knowledge, which hath made him proud,
Nor seeming Penitence.

29. No high Profession here can stand,
Unless Sincerity
Hath been therewith commixed, and
Brought forth Simplicity.

30. No Mask nor Vizor here can hide
The Heart that rotten is;
All Cloaks must now be laid aside,
No Sinner must have bliss.

31. Tho' most approve of thee, and count
Thee upright in thy Heart,
Yea, tho' preferr'd and made surmount
Most men to act thy part,

32. In treading where the godly trod,
As to an outward shew;
Yet this holds still, the Grace of God
Takes hold on but a few,

33. So as to make them truly such
As then shall stand before
This Judge with gladness; this is much,
Yet true for evermore.

34. The Tree of Life this Paradise
Doth always beautifie
'Cause of our health it is the rise
And perpetuity.

35. Here stands the golden throne of Grace
From out of which do run
Those crystal streams that make this place
Far brighter than the Sun.

36. Here stands Mount Sion with her King,
Jerusalem above,
That holy and delightful thing,
So beautified with love.

37. That as a Mother succours those
Which of her Body be,
So she far more, all such as close
In with her Lord; and she

38. Her gates, her everlasting doors
Will open wide unto
Them all, with welcome, welcome, poor,
Rich, bond, free, high and low,

39. Unto the Kingdom which our Lord
Appointed hath for all
That hath his name and word ador'd,
Because he did them call

40. Unto that work, which also they
Sincerely did fulfill,
Not shunning always to obey
His gracious holy will.

41. Besides, this much doth beautifie
This goodly Paradise,

That

That from all quarters constantly
VVhole thousands, as the price

42. Of precious Blood, do here arrive,
As safe escaping all
Sin, Hell and Satan did contrive
To bring them into thrall.

43. Each telling his deliverance
I'th' open face of Heaven;
Still calling to remembrance
How fiercely they were driven

44. By deadly Foe, who did pursue
As swift as Eagles fly;
Which if thou have not down thou must
With those that then shall dye
The second Death, and be accurst
Of God. For certainly

45. The truth of Grace shall only here
Without a blush be bold
To stand, whilst others quake and fear,
And dare not once behold.

46. That heart that here was right for God
Shall there be comforted;
But those that evil ways have trod,
Shall then hang down their head.

47. As sore confounded with the guilt
That now upon them lies,
Because they did delight in filth
And beastly Vanities.

48. Or else because they did deceive
With hypocritical
Disguises their own Souls, and leave
Or shun that best of all

49. Approved word of Righteousness
They were invited to
Embrace, therefore they no access
Now to him have, but woe.

50. For every one must now receive
According to their ways.
They that unto the Lord did cleave
The everlasting Joys.

51. Those that did dye in wickedness,
To execution sent,
There still to grapple with distress,
VVhich nothing can prevent.

52. Of which two states I next shall write,
VVherefore I pray give ear,
And to them bend with all your might
Your Heart with filial fear.

Of Heaven.

1. HEaven is a Place, also a State,
It doth all things excell,
No Man can fully it relate,
Nor of its Glory tell.

2. God made it for his Residence,
To sit on as a Throne,

VVhich

VVhich shews to us the Excellence
VVhereby it may be known.

3. Doubtless the Fabrick that was built
For this so great a King
Must needs surprize thee, if thou wilt
But duly mind the thing.

4. If all that build do build to suit
The glory of their state,
VVhat Oratour (tho' most accute)
Can fully Heaven relate?

5. If Palaces that Princes build
[VVhich yet are made of Clay]
Do so amaze when much beheld,
Of Heaven what shall we say?

6. It is the high and holy place,
No Moth can there annoy,
Nor make to fade that goodly Grace
That Saints shall there enjoy.

7. Mansions for glory and for rest
Do there prepared stand
Buildings eternal for the blest
Are there provided, and

8. The glory and the comeliness
By deepest thought none may
VVith heart or mouth fully express,
Nor can before that day.

9. These Heavens, we see, be as a scrole
Or garment folded up,
Before they do together roul,
And we call'd in to sup

10. There with the King the Bridegroom, and
By him are led into
His Palace Chambers, there to stand
With his Prospect to view,

11. And taste, and smell, and be inflam'd,
And ravished to see
The Buildings he hath for us fram'd,
How full of Heaven they be.

12. Its state also is marvellous
For beauty to behold;
All goodness there is plenteous,
And better far than Gold.

13. Adorn'd with grace and righteousness,
While fragrant scents of love
O'erflow with everlasting bliss
All that do dwell above.

14. The Heav'nly Majesty, whose Face
Doth far exceed the Sun,
Will there cast forth its Rays of Grace
After this world is done.

15. Which rays and beams will so possess
All things that there shall dwell,
With so much glory, light, and bliss,
That none can think or tell.

16. That

16. That wisdom which doth order all
Shall there be fully shown;
That strength that bears the world there shall
By every one be known.

17. That Holiness and Sanctity
Which doth all thought surpass,
Shall there in present purity
Outshine the Crystal Glass.

18. The Beauty and the Comeliness
Of this Almighty shall
Make amiable with lasting bliss;
Those he thereto shall call.

19. The presence of this God will be
Eternal Life in all,
And health and gladness, while we see
Thy Face, O Immortal!

20. Here will the Lord make clear and plain
How sweetly did agree
His Attributes, when Christ was slain
Our Saviour to be.

21. How Wisdom did find out the way,
How Strength did make him stand,
How Holiness did bear the sway,
And answer just demand.

22. How all these Attributes did bend
Themselves to work our Life,
Thorow the Christ whom God did send
To save us by his Might.

23. All

23. All this will ſparkle in our Eye
VVithin the holy Place,
And greatly raiſe our Melody,
And flow our Hearts with Grace.

24. The largeſt thought that can ariſe
VVithin the wideſt heart
Shall then be filled with ſurprize,
And pleas'd in every part.

25. All Myſteries ſhall here be ſeen,
And every Knot unty'd;
Electing Love, that hid hath been,
Shall ſhine on every ſide.

26. The God of Glory here will be
The Life of every one,
VVhoſe goodly Attributes ſhall we
Poſſeſs them as our own.

27. By wiſdom we all things ſhall know,
By light all things ſhall ſee,
By ſtrength [too] all things we ſhall do,
When we in Glory be.

28. The holy Lamb of God alſo,
VVho for our ſakes did dye,
The holy ones of God ſhall know,
And that moſt perfectly.

29. Thoſe ſmall and ſhort Diſcoveries
That we have of him here,
VVill there be ſeen with open Eyes,
In viſions full and clear.

30. Thoſe

30. Those many thousand acts of Grace,
That here we feel and find,
Shall there be read with open face
Upon his heart most kind;

31. There he will shew us how he was
Our Prophet, Priest, and King,
And how he did maintain our Cause,
And us to Glory bring.

32. There we shall see how he was touch'd
With all our grief and pain,
[As in his Word he hath avouch'd]
When we with him shall reign;

33. He'll shew us also how he did
Maintain our Faith and Love,
And why his Face sometimes he hid
From us, who are his Dove;

34. These tempting times that here we have
We there shall see were good,
Also that hidden strength he gave,
The purchase of his Blood.

35. That he should stand for us before
His Father, thus we read,
But then shall see, and shall adore
Him for his gracious deed.

36 Tho' we are vile, He without shame
Before the Angels all,
Lays out his strength, his worth, and name,
For us, who are in thrall.

37. This is He who was mock'd and beat,
Spit on, and crown'd with thorns;
Who for us had a bloody Sweat,
Whose Heart was broke with scorns.

38. 'Tis he who stands so much our friend,
As shortly we shall see,
With open face, world without end,
And in his Presence be.

39. That Head that once was crown'd with [Thorns,
Shall now with Glory shine,
That Heart that broken was with Scorns,
Shall flow with Life Divine.

40. That man that here met with disgrace,
We there shall see so bright,
That Angels can't behold his Face
For its exceeding light.

41. What gladness will possess our heart
When we shall see these things!
What Light and Life in every part
Will rise like lasting Springs!

42. O blessed Face, and holy Grace,
When shall we see this day?
Lord, fetch us to this goodly place
We humbly do thee pray.

43. Next to this Lamb we shall behold
All Saints, both more and less,
With whited Robes in Glory roul'd,
'Cause Him they did confess.

44. Each walking in his Righteousness
With shining Crowns of Gold,
Triumphing still in Heavenly bliss,
Amazing to behold.

45. Each Person for his Majesty
Doth represent a King;
Yea, Angel like for Dignity,
And Seraphims that sing.

46. Each motion of their mind, and so
Each twinkling of their eye;
Each word they speak, and step they go,
It is in purity.

47. Immortal are they every one,
Wrapt up in health and light,
Mortality from them is gone,
VVeakness is turn'd to might.

48. The Stars are not so clear as they,
They equalize the Sun;
Their Glory shines to perfect Day,
VVhich Day will ne'er be done.

49. No sorrow can them now annoy,
Nor weakness, grief or pain,
No sickness can abate their joy,
They now in Life do reign.

50. They shall not there, as here, be vext
VVith Satan, Men, or Sin,
Nor with their wicked hearts perplext,
The Heavens hath cop'd them in.

51. Thus as they ſhine in their Eſtate,
So too in their Degree;
VVhich is moſt goodly to relate,
And raviſhing to ſee.

52. The Majeſty whom they adore,
Doth them in wiſdom place
Upon the Thrones, and that before
The Angels, to their grace.

53. The Saints of the Old Teſtament,
Full right to their degree:
Likewiſe the New, in excellent
Magnificency be.

54. Each one his badge of Glory wears,
According to his place,
According as was his affairs
Here, in the time of Grace.

55. Some on the right hand of the Lamb,
Likewiſe ſome on the left,
With Robes and golden Chains do ſtand
Moſt grave, moſt ſage, and deft.

56. The Martyr here is known from him
Who peaceably did dye,
Both by the place he ſitteth in,
And by his Dignity.

57. Each Father, Saint, and Prophet ſhall,
According to his worth,
Enjoy the honour of his Call,
And plainly hold it forth.

58. Thoſe

58. Thoſe bodies which ſometimes were torn
And bones that broken were
For God's word, he doth now adorn
With health and glory fair.

59. Thus when in Heavenly harmony
Theſe bleſſed Saints appear,
Adorn'd with Grace and Majeſty,
What gladneſs will be there?

60. The light, and grace, and countenance,
The leaſt of theſe ſhall have,
Will ſo with terrour them advance,
And make their face ſo grave,

61. That at them all the world will ſhake,
VVhen they lift up their head;
Princes and Kings will at them quake,
And fall before them dead.

62. This ſhall we ſee, thus ſhall we be,
O would the day were come,
Lord Jeſus take us up to thee,
To this deſired home.

63. Angels alſo we ſhall behold,
VVhen we on high aſcend,
Each ſhining like to Men of Gold,
And on the Lord attend.

64. Theſe goodly Creatures, full of Grace,
Shall ſtand about the Throne,
Each one with Lightning in his Face,
And ſhall to us be known.

65. These Cherubims with one accord
Shall cry continually,
Ah! holy, holy, holy Lord,
And Heavenly Majesty.

66. These will us in their arms embrace,
And welcome us to rest,
And joy to see us clad with Grace,
And of the Heavens possest.

67. This we shall hear, this we shall see,
While raptures take us up,
When we with blessed Jesus be,
And at his Table sup.

68. Oh shining Angels! what must we
With you lift up our Voice?
We must, and with you ever be,
And with you must rejoyce.

69. Our Friends that lived godly here,
Shall there be found again,
The *Wife*, the *Child*, and *Father* dear,
With others of our Train.

70. Each one down to the foot in white,
Fill'd to the brim with Grace;
Walking among the Saints in light,
With glad and joyful Face.

71. Those God did use us to convert,
We there with Joy shall meet,
And jointly shall with all our heart
In Life each other greet.

72. A Crown to them we then shall be,
A Glory and a Joy;
And that before the Lord, when he
The world comes to destroy.

73. This is the place, this is the state
Of all that fear the Lord;
Which Men nor Angels may relate
With tongue, or pen, or word.

74. No Night is here, for to eclipse
Its spangling rays so bright,
Nor doubt, nor fear to shut the lips
Of those within this light.

75. The strings of Musick here are tun'd
For Heavenly harmony,
And every Spirit here perfum'd
With perfect Sanctity.

76. Here runs the Crystal streams of Life,
Quite thorow all our Veins,
And here by Love we do unite
With Glory's golden Chains.

77. Now that which sweetneth all will be
The lasting of this state;
This heightens all we hear or see
To a transcendent rate.

78. For should the Saints enjoy all this
But for a certain time,
Oh, how would they their mark then miss,
And at this thing repine?

79. Yea,

79. Yea, 'tis not possible that they
VVho then shall dwell on high,
Should be content, unless they may
Dwell there eternally.

80. A thought of parting with this place
VVould bitter all their sweet,
And darkness put upon the Face
Of all they there do meet.

81. But far from this the Saints shall be,
Their Portion is the Lord,
VVhose Face for ever they shall see,
As saith the *Holy Word*.

82. And that with everlasting Peace,
Joy, and Felicity;
From this time forth they shall encrease
Unto Eternity.

Of Hell, and the Estate of those that perish.

1. THus having shew'd you what I see
Of Heaven, I now will tell
You also, after search, what be
The damned wights of Hell.

2. And oh, that they who read my Lines
Would ponder soberly,
And lay to heart such things betimes
As touch Eternity.

3.

3. The sleepy Sinner little thinks
What sorrows will abound
Within him, when upon the brinks
Of *Tophet* he is found.

4. Hell is beyond all thought a state
So doubtful and forlorn,
So fearful, that none can relate
The pangs that there are born.

5. God will exclude them utterly
From his most blessed Face,
And them involve in misery,
In shame, and in disgrace.

6. God is the Fountain of all bliss,
Of Life, of Light and Peace;
They then must needs be comfortless
Who are depriv'd of these.

7 Instead of Life, a living Death
Will there in all be found,
Dyings will be in every breath,
Thus sorrow will abound.

8. No light, but darkness here doth dwell,
No peace, but horrour strange:
The fearful damning wights of Hell
All will make this change.

9. To many things the Damned's woe
Likened in the *Word*,
And that because no one can show
The vengeance of the Lord.

10. Unto

10. Unto a dreadful burning Lake,
All on a fiery flame,
Hell is compared, for to make
All understand the same.

11. A burning Lake, a Furnace hot,
A burning Oven too
Must be the portion, share, and lot
Of those which evil sow.

12. This plainly shews the burning heat
With which it will oppress
All hearts, and will like burnings eat
Their Souls with sore distress.

13. This burning Lake it is God's wrath
Incensed by the Sin
Of those who do reject his path,
And wicked ways walk in.

14. Which wrath will so perplex all parts
Of Body and of Soul;
As if up to the very hearts
In burnings they did roul.

15. Again, to shew the stinking state
Of this so sad a case,
Like burning Brimstone God doth make
The hidings of his Face.

16. And truly as the steam and smoak
And flames of Brimstone smell,
To blind the Eyes, and Stomach choak,
So are the pangs of Hell.

17. To see a Sea of Brimstone burn,
Who would it not affright?
But they whom God to Hell doth turn
Are in most woful plight.

18. This burning cannot quenched be,
No, not with tears of Blood,
No mournful groans in misery
Will here do any good.

19. O damned Men! this is your Fate,
The Day of Grace is done,
Repentance now doth come too late,
Mercy is fled and gone.

20. Your groans and cries they sooner should
Have sounded in mine ears,
Of Grace you would have had, or would
Have me regard your tears.

21. Me you offended with your Sin,
Instructions you did slight,
Your Sins against my Law hath bin;
Justice shall have his right.

22. I gave my Son to do you good,
I gave you space and time
With him to close, which you withstood,
And did with Hell combine.

23. Justice against you now is set,
Which you cannot appease;
Eternal Justice doth you lett
From either life or ease.

24. Thus he that to this place doth come
May groan, and ſigh, and weep;
But Sin hath made that place his home,
And there it will him keep.

25. VVherefore Hell in another place
Is call'd a Priſon too,
And all to ſhew the evil caſe
Of all Sin doth undo.

26. VVhich Priſon, with its locks and bars
Of God's laſting decree,
VVill hold them faſt; O how this marrs
All thought of being free!

27. Out at theſe brazen bars they may
The Saints in glory ſee;
But this will not their grief allay,
But to them torment be.

28. Thus they in this infernal Cave
VVill now be holden faſt
From Heavenly freedom, though they crave
Of it they may not taſte.

29. The Chains that darkneſs on them hangs
Still rattling in their Ears,
Creates within them heavy pangs,
And ſtill augments their fears.

30. Thus hopeleſs of all remedy,
They dyingly do ſink
Into the Jaws of miſery,
And Seas of ſorrows drink.

31. For being cop'd on every side
With helplesness and grief,
Headlong into dispair they slide
Bereft of all relief.

32. Therefore this *Hell* is call'd a Pit,
Prepar'd for those that dye
The second Death, a term most fit
To shew their misery.

33. A Pit that's bottomless is this,
A Gulph of grief and woe,
A Dungeon which they cannot miss,
That will themselves undo.

34. Thus without stay they always sink,
Thus fainting still they fail,
Dispair they up like water drink,
These Prisoners have no Bail.

35. Here meets them now that worm that gnaws,
And plucks their bowels out,
The Pit too on them shuts her Jaws;
This dreadful is, no doubt.

36. This ghastly worm is guilt for Sin,
That on the Conscience feeds,
With Vipers Teeth, both sharp and keen,
Whereat it sorely bleeds.

37. This worm is fed by memory,
Which strictly brings to mind

All things done in prosperity,
As we in Scripture find.

38. No word, nor thought, nor act they did,
But now is set in sight,
Not one of them can now be hid,
Memory gives them light.

39. On which the understanding still
Will judge, and sentence pass,
This kills the mind, and wounds the will,
Alas, alas, alas!

40. Oh, Conscience is the Slaughter-shop,
There hangs the Ax and Knife,
'Tis there the worm makes all things hot,
And wearies out the life.

41. Here then is execution done
On Body and on Soul,
For Conscience will be brib'd of none,
But gives to all their doul.

42. This worm, 'tis said, shall never dye,
But in the Belly be
Of all that in the flames shall lye,
O dreadful sight to see!

43. This worm now needs must in them live,
For sin will still be there,
And guilt, for God will not forgive,
Nor Christ their burden bear.

44. But take from them all help and ſtay,
And leave them to deſpair,
Which feeds upon them night and day,
This is the damned's ſhare.

45. Now will confuſion ſo poſſeſs
Theſe Monuments of Ire,
And ſo confound them with diſtreſs,
And trouble their deſire,

46. That what to think, or what to do,
Or where to lay their head,
They know not; 'tis the damned's woe
To live, and yet be dead.

47. Theſe Caſt-aways would fain have life,
But know, they never ſhall,
They would forget their dreadful plight,
But that ſticks faſt'ſt of all.

48. God, Chriſt, and Heaven, they know are beſt,
Yet dare not on them think;
The Saints they know in Joys do reſt,
While they their tears do drink.

49. They cry alas, but all in vain,
They ſtick faſt in the mire,
They would be rid of preſent pain,
Yet ſet themſelves on fire.

50. Darkneſs is their perplexity,
Yet do they hate the light,

They always see their misery,
Yet are themselves all night.

51. They are all dead; yet live they do,
Yet neither live nor dye,
They dye to weal, and live to woe,
This is their misery.

52. Amidst all this so great a scare
That here I do relate,
Another falleth to their share
In this their sad estate.

53. The Legions of infernal Fiends
Then with them needs must be,
A just reward for all their pains;
This they shall feel and see.

54. With yellings, howlings, shrieks and cry
And other doleful noise,
With trembling hearts and failing eyes,
These are their hellish Joys.

55. These Angels black they would obey,
And serve with greedy mind,
And take delight to go astray,
That pleasure they might find.

56. VVhich pleasure now like poyson turns
Their joy to heavinesse,
Yea, like the gall of Asps it burns,
And doth them sore oppress.

57. Now is the joy they lived in
All turn'd to briniſh tears,
And reſolute attempts to ſin
Turn'd into helliſh fears.

58. The floods run trickling down their face,
Their hearts do prick and ake,
VVhile they lament their woful caſe,
Their loins totter and ſhake.

59. O wetted cheeks, with bleared eyes,
How fully do you ſhow
The pangs that in their boſom lies,
And grief they undergo!

60. Their dolor in their bitterneſs
So greatly they bemoan,
That Hell it ſelf this to expreſs
Doth eccho with their groan.

61. Thus broiling on the burning grates,
They now to wailing go,
And ſay of thoſe unhappy fates
That did them thus undo,

62. Alas my grief! hard hap had I
Thoſe dolors here to find,
A living Death, in Hell I lye,
Involv'd with grief of mind.

63. I once was fair for light and grace,
My days were long and good;
I lived in a bleſſed place
VVhere was moſt Heav'nly food.

64. But wretch I am, I ſlighted Life,
And choſe in Death to live;
Oh, for theſe days now if I might
Ten thouſand worlds would give.

65. VVhat time had I to pray and read!
VVhat time to hear the word!
VVhat means to help me at my need
Did God to me afford!

66. Examples too of Piety
I every day did ſee,
But they abuſe and ſlight did I,
Oh, woe be unto me.

67. I now remember how my Friend
Reproved me of Vice,
And bid me mind my latter end,
Both once, and twice, and thrice.

68. But oh, deluded man, I did
My Back upon him turn;
Eternal life I did not heed,
For which I now do mourn.

69. Ah, golden time, I did thee ſpend
In Sin and Idleneſs,
Ah health and wealth, I did you lend
To bring me to diſtreſs.

70. My Feet to evil I let run,
And Tongue of folly talk;
My Eyes to vanity hath gone;
Thus did I vainly walk.

71. I did as greatly toil and ſtrain
My ſelf with Sin to pleaſe,
As if that everlaſting gain
Could have been found in theſe.

72. But nothing, nothing have I found
But weeping, and alas,
And ſorrow, which doth now ſurround
Me, and augment my croſs.

73. Ah, bleeding Conſcience, how did I
Thee check when thou didſt tell
Me of my faults, for which I lye
Dead while I live in Hell.

74. I took thee for ſome peeviſh foe,
When thou didſt me accuſe,
Therefore I did thee buffet ſo,
And Counſel did refuſe.

75. Thou often didſt me tidings bring
How God did me diſlike,
Becauſe I took delight in Sin;
But I thy News did ſlight.

76. Ah *Mind*, why didſt thou do thoſe things
That now do work my woe?
Ah, *Will*, why waſt thou thus inclin'd
Me ever to undo?

77. My *Senſes*, how were you beguil'd
When you ſaid Sin was good?

nath in all parts me defil'd,
And drown'd me like a flood.

78. Ah, that I now a being have
In ſorrow and in pain;
Mother, would you had been my Grave,
But this I wiſh in vain.

79. Had I been made a Cockatrice,
A Toad, or ſuchlike thing;
Yea, had I been made Snow or Ice,
Then had I had no ſin.

80. A Block, a Stock, a Stone, or Clot,
Is happier than I;
For they know neither cold nor hot,
To live, nor yet to dye.

81. I envy now the happineſs
Of thoſe that are in light,
I hate the very name of bliſs,
'Cauſe I have there no right.

82. I grieve to ſee that others are
In glory, life, and well,
Without all fear, or dread, or care,
While I am wreck'd in Hell.

83. Thus will theſe Souls with watry Eyes,
And backing of their Teeth,
With wringing hands, and fearful cries,
Expoſtulate their grief.

84. O set their Teeth they will, and gnash,
And gnaw for very pain,
While as with Scorpions God doth lash
Them for their life so vain.

85. Again, still as they in this muse,
Are feeding on the fire,
To mind there comes yet other news,
To screw their Torments higher.

86. Which is the length of this estate,
Where they at present lye,
Which in a word I thus relate,
'Tis to Eternity.

87. This thought now is so firmly fixt
In all that comes to mind,
And also is so strongly mixt
With wrath of every kind.

88. So that whatever they do know,
Or see, or think, or feel,
For ever still doth strike them thro'
As with a bar of Steel.

89. For ever shineth in the Fire,
Ever is on the Chains;
'Tis also in the pit of Ire,
And tasts in all their pains.

90. For ever separate from God,
From Peace, and Life, and Rest;
For ever underneath the Rod
That Vengeance liketh best.

91. O *ever, ever,* this will drown'd
Them quite, and make them cry,
We never ſhall get o'er thy bound,
Oh, great Eternity!

92. They ſooner now the Stars may count
Than looſe theſe diſmal bands;
Or ſee to what the moats amount;
Or number up the ſands,

93. Than ſee an end of this their woe,
VVhich now for ſin they have;
O wantons, take heed what ye do,
Sin will you never ſave.

94. They ſooner may drink up the Sea
Than ſhake off theſe their fears;
Or make another in one day
As big with briniſh tears,

95. Than put an end to miſery,
In which they now do roar,
Or help themſelves; no, they muſt cry
Alas for evermore.

96. When years by thouſands on a heap
Are paſſed o'er their head;
Yet ſtill the fruits of ſin they reap
Among the ghoſtly Dead.

97. Yea, when they have time out of mind
Been in this Caſe ſo ill,
For ever, ever is behind
Yet for them to fulfill.

FINIS.

Ebal and *Gerizzim*;

OR,

The BLESSING *and the* CURSE.

BEING

A ſhort Exhortation to Sinners, by the Mercy and Severity of God.

From Mount Gerizzim.

BEſides what I ſaid of the Four laſt Things,
And of the weal and woe that from them ſprings,
An after-word ſtill runneth in my mind,
Which I ſhall here expoſe unto that wind,
That may it blow into that very hand
That needs it. Alſo that it may be ſcann'd
With greateſt ſoberneſs, ſhall be my Pray'r,
As well as diligence, and godly care;
So to preſent it unto publick view,
That only truth and peace may thence enſue,

My

My talk shall be of that amazing love
Of God we read of; which that it may prove
By its engaging Arguments to save
Thee, I shall lay out that poor help I have,
Thee to entice; that thou wouldst dearly fall
In love with thy Salvation, and with all
That doth thereto concurr, that thou maist be
As blessed as the Blessed can make thee,
Not only here, but in the world to come,
In bliss, which I pray God may be thy home.
But first I would advise thee to bethink
Thy self, how sin hath laid thee at the brink
Of Hell, where thou art lulled fast asleep
In Satan's arms, who also will thee keep
As senseless and secure as e'er he may,
Left thou shouldst wake, and see't, and run away
Unto that Jesus whom the Father sent
Into the world, for this cause and intent,
That such as thou from such a thrall as this
Might'st be released, and made Heir of bliss.
Now that thou maist awake, the danger fly,
And so escape the death that others dye;
Come, let me set my Trumpet to thine ear,
Be willing all my message for to hear:
'Tis for thy life, O do it not refuse;
VVoe unto them good counsel do abuse;
Thou art at present in that very case,
VVhich argues thou art destitute of Grace:
For he that lies where sin hath laid him, lies
Under the curse, graceless, and so he dies
In Body and in Soul, within that range,
If God his Heart in mercy doth not change,

Before

Before he goes the way of all the Earth,
Before he lose his Spirit and his Breath,
Repentance there is none within the Grave,
Nor Christ, nor Grace, nor Mercies for to save
Thee from the Vengeance due unto thy sin,
If now thou dost not truly close with him.

Thou art like him that sleepeth in the Sea
On broken Boards, which without guide or stay
Are driven whither winds and water will,
While greedy Beasts do wait to have their fill
By feeding on his Carcass, when he shall
Turn over board, and without mercy fall
Into the Jaws of such as make a prey
Of those whom Justice drowneth in the Sea.

Thou art like him that snoring still doth lye
Upon the Bed of vain security,
Whilst all about him into burning flame
By fire is turn'd, yea, and while the frame
And building where he lies consuming is,
And while himself these burnings cannot miss.

Thou art like one that hangeth by a thread
Over the mouth of Hell, as one half dead;
And oh, how soon this thread may broken be,
Or cut by Death, is yet unknown to thee!
But sure it is, if all the weight of sin,
And all that Satan too hath doing been,
Or yet can do, can break this crazy thread,
'Twill not be long before among the Dead
Thou tumble do, as linked fast in chains,
With them to wait in fear for future pains.

What shall I say? wilt thou not yet awake?
Nor yet of thy poor Soul some pity take?

Among the Lyons it hood-winked lies;
Oh, that the Lord would open once thine Eyes
That thou might'st see it, then I dare say, thou,
As half bereft of wits, wouldst cry out, how
Shall I escape? Lord help, oh! help with speed,
Reach down thy hand from Heaven, for help I need,
To save me from the Lyons, for I fear
This Soul of mine they will in pieces tear.

Come then, and let us both expostulate
The case betwixt us, till we animate
And kindle in our hearts that burning love
To Christ, to Grace, to Life, that we may move
Swifter than Eagles to this blessed Prey,
Then shall it be well with us in that day. (stand,
The trump shall sound, the dead made rise, and
Then to receive, for breach of God's command,
Such thunder-claps as these, *Depart from me*
Into Hell fire, you that the wicked be,
Prepared for the Devil, and for those
That with him and his Angels rather chose
To live in filthy sin and wickedness,
Whose fruit is everlasting bitterness.

We both are yet on this side of the Grave,
We also Gospel-privileges have,
The Word, and time to pray, God give us hearts,
That like the Wise-man we may act our parts,
To get the Pearl of price, then we shall be
Like godly *Mary*, *Peter*, *Paul*, and we
Like *Jacob* too, the blessing shall obtain,
While *Esau* rides a hunting for the gain
Of worldly Pelf, which will him not avail,
When Death or Judgment shall him sore assail.

Now

Now, to encourage us for to begin,
Let us believe the Kingdom we may win,
And be poſſeſt thereof, if we the way
Shall hit into, and then let nothing ſtay
Or hinder us; the Crown is at the end,
Let's run, and ſtrive, and fly, and let's contend
With greateſt courage it for to obtain,
'Tis life and peace, and everlaſting gain.
The gate of life, the new and living way,
The Promiſe holdeth open all the day,
Which thou by *Jacob*'s Ladder muſt aſcend,
Where Angels always wait, and do attend
As Miniſters, to miniſter for thoſe
That do with God, and Chriſt, and Glory cloſe.
If guilt of Sin ſtill lieth at our door,
Us to diſcourage, let us ſet before
Our Eyes a bleeding Jeſus, who did die
The death, and let's believe the reaſon why
He did it, was, that we might ever be
From death and ſin, from hell and wrath ſet free.
Yea, let's remember for that very end
It was his bleſſed Father did him ſend,
That he the Law of God might here fulfill,
That ſo the Myſtery of his bleſſed will
Might be revealed in the bleſſedneſs
Of thoſe that fly to Chriſt for righteouſneſs.
Now let us argue with our ſelves then thus:
That Jeſus Chriſt our Lord came to ſave us,
By bearing of our ſins upon his back,
By hanging on the Croſs as on a Rack,
While Juſtice cut him off on every ſide, (hide,
While ſmiles divine themſelves from him did

White earth did quake, and rocks in pieces rent,
And while the Sun as veiled, did lament
To see the innocent and harmleſs die
So ſore a death, ſo full of miſery.
Yea, let us turn again and ſay, All this
He did and ſuffered for love of his.
He brought in everlaſting righteouſneſs,
That he might cover all our nakedneſs:
He wept, and waſht his face with briniſh tears,
That we might ſaved be from helliſh fears:
Blood was his ſweat too in his agony,
That we might live in joyful extaſie:
He apprehended was, and led away,
That Grace to us ward never might decay:
With ſwords and bills, and outrage in the night,
That to the peace of Heav'n we might have right
Condemn'd he was between two Thieves to die,
That we might ever in his boſom lie:
Scourged with whips his precious body were,
That we laſhes of Conſcience might not fear:
His head was crownd with thorns, that we might
Crowned with glory and felicity. (be
He hanged was upon a curſed Tree,
That we delivered from death might be:
His Father from him hides his ſmiles and face,
That we might have them in the heav'nly place.
He cry'd, *My God, why haſt forſaken me?*
That we forſaken of him might not be:
Into his Side was thruſt a bloody Spear,
That we the ſting of death might never fear:
He went into the Grave after all this,
That we might up to Heav'n go, and have bliſs.
Yea,

Yea, rise again he did out of the Earth,
And shook off from him all the chains of death.
Then at his Chariot-wheels he captive led
His Foes, and trod upon the Serpent's head;
Riding in triumph to his Father's Throne,
There to possess the Kingdom as his own.
What say'st thou? wilt not yet unto him come?
His arms are open, in his heart is room
To lay thee; be not then discouraged,
Although thy sins be many, great and red;
Unto thee Righteousness he will impute,
And with the kisses of his mouth salute
Thy drooping Soul, and will it so uphold,
As that thy shaking Conscience shall be bold
To come to Mercy's Seat with great access,
There to expostulate with that Justice
That burns like fiery flames, against all those
That do not with this blessed Jesus close;
Which unto thee will do no harm, but good,
Because thou hast relyance on that Blood
That Justice saith hath given him content,
For all that do unfeignedly repent
Their ill-spent life, and roul upon free grace,
That they within that bosom might have place,
That open is to such, where they shall lye
In ease, and gladness, and felicity,
World without end, according to that state
I have, nay, better than I can relate.
If thou shalt still object, thou yet art vile,
And hast an Heart that will not reconcile
Unto the holy Law, but will rebel,
Hearken yet to what I shall thee farther tell.

Two things are yet behind that help thee will,
If God shall put into thy mind that skill,
So to improve them as becometh those
That would with mercy and forgiveness close.
First then, let this sink down into thy heart,
That Christ is not a Saviour in part,
But every way so fully he is made
The All of those that underneath his shade
And wing would sit, and shroud their weary soul
That even *Moses* dare it not controul,
But justifie it, approve of 't, and conclude
No Man nor Angel must himself intrude
With such Doctrine that may oppose the same,
On pain of blaspheming that holy Name,
Which God himself hath given unto Men,
To stay, to trust, to lean themselves on when
They feel themselves assaulted, and made fear
Their sin will not let them in life appear.
For, as God made him perfect Righteousness,
That he his love might to the height express,
And us present compleat before the Throne;
Sanctification too, of his own
He hath prepared, in which we do stand
Compleat in Holiness, at his right hand.
Now this Sanctification is not
That Holiness which is in us, but that
Which in the Person of this Jesus is,
And can inherently be only his,
But is imputed to us for our good,
As is his active Righteousness and Blood,
Which is the cause, tho' we infirm are found,
That mercy and forgiveness doth abound

To

To us-ward, and that why we are not ſhent
And empty, and away rebuked ſent,
Becauſe that all we do imperfect is.
Bleſs God then for this Holineſs of his,
And learn to look by Faith on that alone,
VVhen thou ſeeſt thou haſt nothing of thy own;
Yea, when thy heart moſt willing is to do
VVhat God by his good word doth call thee to;
And when thou find'ſt moſt Holineſs within,
And greateſt power over every ſin,
Yet then to Jeſus look, and thou ſhalt ſee
In him Sanctification for thee,
Far more compleat than all that thou canſt find
In the moſt upright heart and willing mind,
That ever Men or Angels did poſſeſs,
VVhen moſt fill'd with inherent Righteouſneſs.
Beſides, if thou forgetteſt here to live,
And Satan get thee once into his ſieve,
He will ſo hide thy VVheat, and ſhew thy Bran,
That thou wilt quickly cry, I am undone.
Alas, thy goodlieſt attainments here,
Tho' like the faireſt bloſſoms they appear,
How quickly will they lour and decay,
And be as if they all were fled away,
VVhen once the Eaſt wind of temptations beat
Upon thee with their dry and blaſting heat?
Rich men will not account their treaſure lies
In crackt Groats and Four-pence-halfpennys,
But in thoſe Bags they have within their cheſts,
In ſtaple Goods, which ſhall within their breſts
Have place accordingly, becauſe they ſee
Their ſubſtance lyeth here: But if that be

But

But ſhaken, then they quickly fear and cry,
Alas! 'tis not this ſmall and odd Money
We carry in our pockets for to ſpend
Will make us rich, or much will ſtand our friend;
If famine, or if want do us aſſail,
How quickly will theſe little pieces fail?
If thou be wiſe conſider what I ſay,
And look for all in Chriſt, where no decay
Is like to be; then though thy preſent frame
Be much in up and down, yet he the ſame
Abideth, yea, and ſtill at God's right hand,
As thy moſt perfect holineſs will ſtand.
It is, I ſay, not like to that in thee,
Now high, then low, now out, then in, but he
Moſt perfect is when thou art at the worſt,
The ſame, the very ſame, I ſaid at firſt.
This helpeth much when thou art buffeted,
And when thy graces lie in thee as dead,
Then to believe they are all perfect ſtill
In Chriſt thy Head, who hath that bleſſed skill,
Yet to preſent thee by what is in him
Unto his Father, one that hath no ſin.
Yea, this will fill thy mouth with Argument
Againſt the Tempter, when he ſhall preſent
Before thee all thy weakneſs, and ſhall hide
From thee thy Graces, that thou maiſt abide
Under the fretting fumes of unbelief,
Which never yielded Chriſtian man relief.
Nor help thy ſelf thou maiſt againſt him thus:
O Satan, though my heart indeed be worſe
Than 'twas a while ago, yet I perceive
Thou ſhalt me not of happineſs bereave,

Nor

Nor yet of holineſs, for by the Word
I find, that Jeſus Chriſt our bleſſed Lord
Is made Sanctification for me
In his own Perſon, where all Graces be,
As water in the Fountain, and that I
By means of that have yet a Sanctity,
Both perſonal and perfect every way,
And that is Chriſt himſelf, as *Paul* doth ſay.
Now tho' my crazy Pitcher oft doth leak,
By means of which my Graces are ſo weak,
And ſo much ſpent, that one I cannot find
Able to ſtay or help my feeble mind.
Yet then I look to Jeſus, and ſee all
In him that wanting is in me, and ſhall
Again take courage, and believe he will
Preſent me upright in his Perſon, till
He humble me for all my fooliſhneſs,
And then again fill me with holineſs.
Now if thou loveſt inward Sanctity,
As all the Saints do moſt unfeignedly,
Then add to what I have already ſaid,
Faith in the Promiſe, and be not afraid
To urge it often at the Throne of Grace,
And to expect it in its time and place:
Then he that true is, and that cannot lye,
Will give it unto thee, that thou thereby
Maiſt ſerve with faith, with fear, in truth & love,
That God that did at firſt thy Spirit move
To a k it to his praiſe, that he might be
Thy God, and that he might delight in thee.
If I ſhould here particulars relate,
Methinks it could not but much animate

Thy

Thy Heart, though very listless to enquire
How thou maist that enjoy which all desire
That love themselves and future happiness;
But oh, I cannot fully it express:
The Promise is so open and so free
In all respects to those that humble be,
That want they cannot what for them is good,
But there 'tis, and confirmed is with Blood;
A certain sign, all those enjoy it may,
That see they want it, and sincerely pray
To God the Father, in that Jesus Name
Who bled on purpose to confirm the same
Now wouldst thou have a heart that tender is,
A heart that forward is to close with bliss,
A heart that will impressions freely take
Of the New Covenant, and that will make
The best improvement of the word of Grace,
And that to wickedness will not give place,
All this is in the Promise, and it may
Obtained be of them that humbly pray.
Wouldst thou enjoy that Spirit that is free,
And looseth those that in their Spirits be
Oppress with guilt, or filth, or unbelief,
That Spirit that will where it dwells be chief,
Which breaketh *Sampson*'s Cord as rotten thred
And raiseth up the Spirit that is dead,
That sets the will at liberty to chuse
Those things that God hath promis'd to infuse
Into the humble heart? All this, I say,
The Promise holdeth out to them that pray.
Wouldst thou have that good, that blessed mind
That is so much to heavenly things inclin'd,

That

That it aloft will ſoar, and always be
Contemplating on bleſt Eternity.
That Mind that never thinks it ſelf at reſt,
But when it knows it is for ever bleſt.
That Mind that can be here no more content,
Than he that in the Priſon doth lament;
That bleſſed Mind that counts it ſelf then free
When it can at the throne with Jeſus be,
There to behold the Manſions he prepares
For ſuch as be with him, and his co-heirs.
This Mind is in the Covenant of Grace,
And ſhall be theirs that truly ſeek his face.
Is godly fear delightful unto thee,
That fear that God himſelf delights to ſee
Bear ſway in them that love him? then he will
Thy godly Mind in this requeſt fulfill,
By giving thee a fear that tremble ſhall
At every trip thou takeſt, leſt thou fall,
And him offend, or hurt thy ſelf by ſin,
Or cauſe poor Souls that always blind have bin,
To ſtumble at thy falls, and harder be
Againſt their own Salvation and thee.
That fear that of it ſelf would rather chuſe
The rod, than to offend or to abuſe
In any thing that bleſſed worthy Name,
That hath thee ſaved from that death & ſhame
That ſin would ſoon have brought thee to, if he
Had not imputed Righteouſneſs to thee.
I will love them, ſaith God, *and not depart*
From them, but put my fear within their heart,
That I to them may always lovely be,
And that they never may depart from me.

Wouldſt

Wouldst thou be very upright and sincere?
Wouldst thou be that within thou dost appear,
Or seem to be in outward exercise
Before the most devout, godly and wise?
Yea, art thou thus when no Eye doth thee see
But that which is invisible? and be
The words of God in truth thy prop and stay?
And do they in their Conscience bear more sway
To govern thee in Faith and Holiness,
Than thou can with thy heart & mouth express?
And do the things that truly are divine,
Before thee more than Gold or Rubies shine?
And if as unto *Solomon* God, should (would
Propound to thee, *What wouldst thou have?* how
Thy heart and pulse beat after heav'nly things,
After the upper and the nether springs?

Could'st with unfeigned heart and upright lip
Cry, Hold me fast, Lord, never let me slip,
Nor step aside from Faith and Holiness,
Nor from the blessed hope of future bliss?
Lord, rather cross me any where than here,
Lord, fill me always with thy holy fear
And godly jealousie of mine own heart,
Lest I, Lord, should at any time depart
From thy most blessed Covenant of Grace,
Where Jesus rules as King, and where thy face
Is only to be seen with comfort, and
Where sinners justified before thee stand.

If these thy groanings be sincere and true,
If God doth count thee one that dost pursue
The things thou cryest after, with thy Heart,
No doubt but in them thou shalt have a part.

The

The next word that I would unto thee say,
Is how thou maist attain without delay
Those blessed Graces and that Holiness
Thou dost with so much godly zeal express
Thy love to, and thy longing to enjoy,
That sins and weakness might thee less annoy.
Know then, as I have hinted heretofore,
And shall now speak unto a little more;
All Graces in the Person of the Son
Are by the Father hid, and therefore none
Can them obtain but they who with him close;
All others graceless are, but only those;
For of his fulness 'tis that we receive,
And Grace for Grace; let no man then deceive
Himself or others with a feigned shew
Of Holiness, if Jesus they eschew.
When he ascended to his Father, then
It was that he received Gifts for Men;
Faith, hope, and love, true zeal, an upright heart,
Right humbleness of mind, and every part
Of what the word of Life counts holiness,
God then laid up in him, that we redress
And help might have, who do unto him fly
For Righteousness and Gospel Sanctity.
Now if thou wouldst Inherent Righteousness
And so Sanctification possess,
In Body, Soul and Spirit, then thou must
To Jesus fly, as one ungodly, first;
And so by him crave pardon for thy sin
Which thou hast loved, and hast lived in;
For this cannot at all forgiven be,
For any righteousness that is in thee,

Because the best thou hast is filthy rags,
Prophane, presumptuous, and most beastly brags
Of Flesh and Blood, which always cross doth lie
To God, to Grace, and thy Felicity.
Then Righteousness imputed thou must have
Thee from that guilt and punishment to save
Thou lyest under, as a sinful man,
Throughout polluted, and that never can
By any other means acquitted be,
Or ever have true holiness in thee.
The reason is, because all Graces are
Only in Christ, and be infused where,
Or into those whom he doth justifie,
By what himself hath done, that he thereby
Might be the whole of all that happiness
The Sinner shall enjoy here, and in bliss.
Besides, if Holiness should first be found
In those who God doth pardon, then the ground
Why we forgiven are, would seem to be,
He first found Holiness in thee and me;
But this the holy Scriptures will refute,
And prove that righteousness he doth impute
Without respect to goodness first in man;
For to speak truth indeed, no goodness can
Be found in those that underneath the Law
Doth stand; for if God goodness in them saw,
Why doth he once and twice say, *There is none*
That righteous be, no, not so much as one;
None understandeth, none seek after God,
His ways they have not known, but have abode
In wickedness, unprofitable they
Must needs appear to be then every way.

Thei

Their Throats an open Sepulchre, also
Their Mouths are full of filthy cursings too,
And bitterness, yea, underneath their Lips
The Asp hath Poyson. O how many slips
And falls in Sin must such poor People have!
Now where's the Holiness that should 'em save?
Or as a Preparation, go before,
To move God to do for them less or more.
No, Grace must on thee Righteousness bestow,
Or else Sin will for ever thee undo.
Sweet *Paul* this Doctrine also doth express.
Where he saith, *Some may have Righteousness,*
Tho' Works they have not; and it thus may stand,
Grace by the Promise gives what the Command
Requireth us to do, and so are we
Quitted from doing, and by Grace made free.
Now then if Holiness thou would'st obtain,
And would'st a tender Christian man remain,
Keep Faith in action, let that Righteousness
That Christ fulfilled always have express
And clear distinction in thy Heart, from all
That men by Scripture, or besides it, call
Inherent Gospel holiness, or what
Terms else they please to give it, for 'tis that,
And that alone, by which all Graces come
Into the Heart; for else there is no room
For ought but Pride, Presumption, or Despair,
No Love or other Graces can be there.
Received you the Spirit, saith St. *Paul*,
By hearing Faith, or Works? not Works and shall
No ways retain the same, except you do
Hear Faith, embrace the same, and stick thereto.

The word of Faith unto me Pardon brings,
Shews me the ground & reason whence it springs
To wit, Free Grace, which moved God to give
His Son to die and bleed, that I might live.
This word doth also loudly preach to me,
Though I a miserable sinner be,
Yet in this Son of God I stand compleat,
Whose Righteousness is without all deceit;
'Tis that which God himself delighteth in,
And that by which all his have saved been.

When I do this begin to apprehend,
My Heart, my Soul, and Mind begins to bend
To God-ward, and sincerely for to love
His Son, his Ways, his People, and to move
With brokenness of Spirit after him
Who broken was, and killed for my sin.
Now is mine heart grown holy, now it cleaves
To Jesus Christ my Lord, and now it leaves
Those ways that wicked be, it mourns because
It can conform no more unto the Laws
Of God, who loved me when I was vile,
And of sweet Jesus, who did reconcile
Me unto Justice by his precious blood,
When no way else was left to do me good.
If you would know how this can operate
Thus on the Soul, I shall to you relate
A little farther, what my Soul hath seen
Since I have with the Lord acquainted been.

The word of grace, when it doth rightly seize
The Spirit of a Man, and so at ease
Doth set the Soul, the Spirit of the Lord
Doth then with might accompany the Word,

In which it sets forth Christ as crucified,
And by that means the Father pacified
With such a wretch as thou, and by this sight
Thy guilt is in the first place put to flight.
For thus the Spirit doth expostulate;
Behold how God doth now communicate
(By changing of the Person) Grace to thee
A sinner, but to Christ great misery.
Though he the Just one was, and so could not
Deserve this punishment: behold then what
The love of God is! how 'tis manifest,
And where the reason lies that thou art blest.
This Doctrine being spoken to the heart,
Which also is made yield to every part
Thereof, it doth the same with sweetness fill,
And so doth sins and wickednesses kill;
For when the love of God is thus reveal'd,
And thy poor drooping Spirit thereby seal'd,
And when thy heart, as dry ground, drinks this in
Unto the roots thereof, which nourish sin,
It smites them, as the worm did *Jonah*'s Gourd,
And makes them dwindle of their own accord,
And dye away, instead of which there springs
Up Life and Love, and other holy things.
Besides, the holy Spirit now is come,
And takes possession of thee as its home;
By which a war maintained always is
Against the old man and the deeds of his.
When God at first upon Mount *Sinai* spake,
He made his very Servant *Moses* quake;
But when he heard the Law the second time,
His heart was comforted, his face did shine.

What was the reason of this difference,
Seeing no change was in the ordinance?
Altho' a change was in the manner, when
The second time he gave it unto Men.
At first 'twas given in Severity,
In Thunder, Blackness, Darkness, Tempest high;
In fiery Flames it was delivered,
This struck both *Moses* and the Host as dead;
But *Moses*, when he went into the Mount
The second time, upon the same account,
No fear, nor dread, nor shaking of his mind;
Do we in all the Holy Scripture find,
But rather in his Spirit he had rest,
And look'd upon himself as greatly blest.
He was put in the Rock, he heard the Name,
Which on the Mount the Lord did thus proclaim:
The Lord, merciful, gracious, and more,
Long-suffering, and keeping up in store
Mercy for thousands, pardoning these things,
Iniquity, Transgressions, and Sins,
And holding guilty none but such as still
Refuse forgiveness, of rebellious will.

This Proclamation better pleased him
Than all the Thunder and the Lightning
Which shook the Mount, this rid him of his fear,
This made him bend make haste, & *worship* there.
Jehoshaphat, when he was sore oppress
By *Amnon* and by *Moab*, and the rest
Of them that sought his Life, no rest he found,
Until a word of Faith became a ground
To stay himself upon; O, then they fell,
His very Song became their Passing-bell.

Then

Then Holineſs of Heart a conſequence
Of Faith in Chriſt is, for it flows from thence;
The love of Chriſt in truth conſtraineth us,
Of love ſincerely to make judgment thus:
He for us died, that for ever we
Might die to ſin, and Chriſt's own Servants be.
O! nothing's like to the remembrance
Of what it is to have deliverance
From Death and Hell, which is of due our right,
Nothing's (I ſay) like this to work delight
In holy things; this like live-honey runs,
And needs no preſſing out of Honey-combs.
Then underſtand my meaning by my words,
How ſence of Mercy unto Faith affords
Both Grace to ſanctifie, and holy make
That Soul that of Forgiveneſs doth partake.
Thus having briefly ſhewed you what is
The way of Life, of Sanctity, of Bliſs,
I would not in concluſion have you think,
By what I ſay, that Chriſtian men ſhould drink
In theſe my words with lightneſs, or that they
Are now exempted from what every day
Their Duty is; No, God doth ſtill expect,
Yea, doth command, that they do not neglect
To pray, to read, to hear, and not diffent
From being ſober, grave and diligent
In watching, ſelf-denyal, and with fear
To ſerve him all the time thou liveſt here.
Indeed I have endeavoured to lay
Before your Eyes the right and only way
Pardon to get, and alſo Holineſs,
Without which never think that God will bleſs

Thee

Thee with the Kingdom he will give to those
That Christ embrace, and holy lives do chuse
To live, while here all others go astray,
And shall in time to come be cast away.

From Mount Ebal.

THus having heard from *Gerizzim*, I shall
Next come to *Ebal*, and you thither call,
Not there to curse you, but to let you hear
How God doth curse that Soul that shall appear
An unbelieving man, a graceless wretch,
Because he doth continue in the breach
Of *Moses* Law, and also doth neglect
To close with Jesus; him will God reject
And cast behind him, for of right his due
Is that from whence all miseries ensue.
Cursed, saith he, *are they that do transgress*
The least of my Commandments more or less.
Nothing that written is must broken be,
But always must be kept unto by thee,
And must fulfilled be; for here no man
Can look God in the face, or ever stand
Before the Judgment-seat, for if he be
Convict, condemned too assuredly.
Now keep this Law no mortal Creature can,
For they already do as guilty stand
Before the God that gave it, so that they
Obnoxious to the Curse lye every day.

Which

Which also they must feel for certainty,
If unto Jesus Christ they do not fly.
Hence then as they for ever shall be blest
That do by Faith upon the Promise rest,
So Peace unto the wicked there is none,
'Tis wrath and death that they must feed upon.

That what I say may some impression make
On carnal hearts, that they in time may take
That course that best will prove when time is done,
These lines I add to what I have begun.

First thou must know that God, as he is Love
So he is Justice, therefore cannot move,
Or in the least be brought to favour those
His Holiness and Justice doth oppose.

For tho' thou maist imagine in thy heart
That God is this or that, yet if thou art
At all besides the truth of what he is,
And so dost build thy hope for life amiss,
Still he the same abideth, and will be
The same, the same for ever unto thee.

As God is true unto his Promise, so
Unto his threatning he is faithful too,
Cease to be God he must, if he should break
One tittle that his blessed Mouth did speak.

Now then none can be saved but the men
With whom the Godhead is contented when
It them beholds with the severest Eye
Of Justice, Holiness, and yet can 'spy
No fault nor blemish in them; these be they
That must be saved, as the Scriptures say.

If this be true, as 'tis assuredly,
Woe be to them that wicked live and die;

Those

Thoſe that as far from Holineſs have been
All their Life long as if no Eye had ſeen
Their doings here, or as if God did not
At all regard, or in the leaſt mind what,
Wherein, or how they did his Law tranſgreſs,
Either by this or other wickedneſs;
But how deceived theſe poor Creatures are,
They then ſhall know when they their burthen bear.
Alas, our God is a conſuming fire,
So is his Law, by which he doth require
That thou ſubmit to him, and if thou be
Not in that Juſtice found that can ſave thee.
From all and every Sentence which he ſpake
Upon Mount *Sinai*, then as one that brake
It, thou the flames thereof ſhalt quickly find
As ſcourges thee to laſh, while ſins do bind
Thee hand and foot, for ever to endure
The ſtrokes of vengeance for thy life impure.
What I have ſaid will yet evinced be,
And manifeſt abundantly to thee,
If what I have already ſpoken to
Be joyned with theſe Lines that do enſue.
Juſtice diſcovers its antipathy
Againſt Prophaneneſs and Malignity,
Not only by the Law it gave to Men,
And Threatnings thereunto annexed then,
But inaſmuch as long before that day
He did prepare for ſuch as go aſtray
That dreadful, that ſo much amazing place,
Hell, with its torments, for thoſe men that Grace
And Holineſs of Life ſlight and diſdain,
There to bemoan themſelves with helliſh pain.

This

This place also the pains so dismal be,
Both as to Name and Nature, that in me
It is not to express the damning wights,
The hellish torture, and the fearful plights
Thereof; for as intolerable they
Must needs be found by those that disobey
The Lord, so can no word or thought express
Unto the full the height of that distress,
Such miserable Caitiffs, that shall there
Rebukes of Vengeance for transgressions bear.
Indeed the holy Scriptures do make use
Of many Metaphors that do conduce
Much to the symbolizing of the place
Unto our Apprehension; but the case,
The sad, the woful case of those that lye
As wracked there in endless misery,
By all Similitudes no mortals may
Set forth in its own nature; for I say
Similitudes are but a shade and shew
Of those or that they signifie to you.
The Fire that doth within thine Oven burn,
The Prison where poor People sit and mourn,
Chains, Racks and Darkness, and such others be
As painting on the Wall, to let thee see
By word and figures the extremity
Of such as shall within these burnings lye.
But certainly, if Wickedness and sin
Had only foolish toys and trifles been,
And if God had not greatly hated it,
Yea, could he any ways thereof admit,
And let it pass, he would not thus have done,
He doth not use to punish any one

With

With any place or punishment that is
Above or sharper than the sin of his
Hath merited, and Justice seeth due;
Read Sin then by the Death that doth ensue.
Most men do judge of Sin, not by the fruits
It bears and bringeth forth, but as it suits
Their carnal and deluded hearts, that be
With sensual pleasures eaten up; but he
That now so judgeth shortly shall perceive
That God will judge thereof himself, and leave
Such men no longer to their carnal lusts,
To judge of wickedness, and of the just
And righteous punishment that doth of right
Belong thereto, and will too in despite
Of all their carnal reason, justifie
Himself in their eternal misery.
Then Hell will be no fancy, neither will
Mens sins be pleasant to them, but so ill
And bitter, yea, so bitter that none can
Fully express the same, or ever stand
Under the burden it will on them lay,
When they from Life and Bliss are sent away.
When I have thought how often God doth speak
Of their destruction who his Law do break;
And when the nature of the punishment
I find so dreadful, and that God's intent,
Yea, resolution is, it to inflict
On every sinner that shall stand convict,
I have amazed been, yet to behold
And see poor sinners yet with sin so bold,
That like the Horse that to the battel runs
Without all fear, and that no danger shuns,
Till down he falls. O resolute attempts!

O sad,

O ſad, amazing, damnable Events!
The end of ſuch proceedings needs muſt be,
From which, O Lord, ſave and deliver me.
But if thou think that God thy noble Race
Will more reſpect, than into ſuch a place
To put thee; hold, tho' thou his offspring be,
And art ſo lovely, yet Sin hath made thee
Another kind of Creature than when thou
Didſt from his fingers drop, and therefore now
Thy firſt Creation ſtands thee in no ſtead,
Thou haſt tranſgreſſed, and in very deed
Set God againſt thee, who is infinite,
And that for certain never will forget
Thy ſins, nor favour thee if thou ſhalt dye
A graceleſs man; this is thy miſery.
When Angels ſinned, tho' of higher race
Than thou, and alſo put in higher place,
Yet them he ſpared not, but caſt them down
From Heaven to Hell, where alſo they lie bound
In everlaſting chains, and no releaſe
Shall ever have, but wrath, that ſhall encreaſe
Upon them, to their everlaſting woe.
As for the ſtate they were exalted to,
That will by no means mitigate their fear,
But aggravate their helliſh torment here:
For he that higheſt ſtands, if he ſhall fall,
His danger needs muſt be the great'ſt of all.
Now if God noble Angels did not ſpare
Becauſe they did tranſgreſs, will he forbear
Poor Duſt and Aſhes? will he ſuffer them
To break his Law, and ſin, and not condemn
Them for ſo doing? let not man deceive
Himſelf or others; they that do bereave

Themſelves by ſin of happineſs, ſhall be
Cut off by Juſtice, and have miſery.
Witneſs his great Severity upon
The World that firſt was planted, wherein none
But only eight the Deluge did eſcape,
All others of that Vengeance did partake;
The reaſon was, that World ungodly ſtood
Before him, therefore he did ſend the flood,
Which ſwept them all away, a juſt Reward
For their moſt wicked ways againſt the Lord,
Who could no longer bear them and their ways,
Therefore into their boſom Vengeance pays.
We read of *Sodom* and *Gomorrah* too
What Judgments they for ſin did undergo,
How God from Heaven did Fire upon them rain,
Becauſe they would not wicked ways refrain,
Condemning of them with an overthrow,
And turned them to Aſhes: who can know
The miſeries that theſe poor People felt
While they did underneath thoſe burnings melt.
Now theſe and many more that I could name,
That have been made partakers of the flame,
And Sword of Juſtice, God did then cut off,
And make Examples unto all that ſcoff
At Holineſs, or do the Goſpel ſlight;
And long it will not be before the Night
And Judgment, painted out by what he did
To *Sodom* and *Gomorrah*, fulfilled
Upon ſuch Sinners be, that they may know
That God doth hate the Sin and Perſons too
Of ſuch as ſtill rebellious ſhall abide,
Although they now at Judgment may deride.

FINIS.

Prison Meditations

Directed to the Hearts of

SUFFERING SAINTS

AND

REIGNING SINNERS.

By JOHN BUNYAN, in Prison.
1665.

1. FRiend, I salute thee in the Lord,
And wish thou maist abound
In Faith, and have a good regard
To keep on holy Ground.
2. Thou dost encourage me to hold
My Head above the Flood,
Thy Counsel better is than Gold,
In need thereof I stood.

3. Good Counsel's good at any time,
The Wise will it receive,
Tho' Fools count he commits a Crime
Who doth good Counsel give.
4. I take it kindly at thy hand
Thou didst unto me write,
My Feet upon Mount *Sion* stand.
In that take thou delight.
5. I am (indeed) in Prison (now)
In Body, but my Mind
Is free to study Christ, and how
Unto me he is kind.
6. For though men keep my outward man
Within their Locks and Bars,
Yet by the Faith of Christ I can
Mount higher than the Stars.
7. Their *Fetters* cannot *Spirits* tame,
Nor tye up God from me;
My Faith and Hope they cannot lame,
Above them I shall be.
8. I here am very much refresht
To think when I was out,
I preached Life, and Peace, and Rest
To Sinners round about.
9. My business then was Souls to save,
By preaching Grace and Faith,
Of which the comfort now I have,
And have it shall till death.
10. They were no Fables that I taught,
Devis'd by cunning men,
But God's own VVord, by which were caught
Some sinners now and then.

11. Whos

11. Whose Souls by it were made to see
The evil of their sin;
And need of Christ to make them free
From Death, which they were in.
12. And now those very Hearts, that then
Were Foes unto the Lord,
Embrace his Christ and Truth, like men
Conquered by his Word.
13. I hear them sigh and groan, and cry
For Grace to God above;
They loath their sin, and to it dye,
'Tis Holiness they love.
14. This was the work I was about
When hands on me they laid,
'Twas *this* from which they pluck'd me out,
And vilely to me said,
15. You Heretick Deceiver, come,
To Prison you must go;
You preach abroad, and keep not home,
You are the Churches foe.
16. But having Peace within my Soul,
And Truth on every side,
I could with comfort them controul,
And at their charge deride.
17. Wherefore to Prison they me sent,
Where to this day I lie,
And can with very much content
For my Profession die.
18. The Prison very sweet to me
Hath been, since I came here,
And so would also hanging be,
If God will there appear.

19. Here dwells good Conscience, also Peace;
Here be my Garments white;
Here, tho' in Bonds, I have Release
From Guilt, which else would bite.
20. When they do talk of Banishment,
Of Death, or suchlike things,
Then to me God sends Hearts content,
That like a Fountain springs.
21. Alas, they little think what peace
They help me to, for by
Their rage my Comforts do encrease;
Bless God therefore do I.
22. If they do give me Gall to drink,
Then God doth sweetning cast,
So much thereto, that they can't think
How bravely it doth taste.
23. For as the Devil sets before
Me heavines and grief,
So God sets Christ and Grace much more,
Whereby I take relief.
24. Though they say then that we are Fools
Because we here do lye,
I answer, Goals are Christ his Schools,
In them we learn to dye.
25. 'Tis not the baseness of this state
Doth hide us from God's Face,
He frequently, both soon and late
Doth visit us with Grace.
26. Here comes the Angels, here comes Saints
Here comes the Spirit of God
To comfort us in our restraints
Under the wicked's Rod.

27. Go

27. God sometimes visits Prisons more
Than lordly Palaces,
He often knocketh at our Door,
When he our Houses miss.
28. The truth and life of heavenly things
Lifts up our hearts on high,
And carries us on Eagles wings,
Beyond Carnality.
29. It takes away those Clogs that hold
The Hearts of other men,
And makes us lively, strong and bold
Thus to oppose their sin.
30. By which means God doth frustrate
That which our Foes expect;
Namely, our turning th'Apostate,
Like those of *Judas* Sect.
31. Here comes to our remembrance
The troubles good men had
Of old, and for our furtherance,
Their Joys when they were sad.
32. To them that here for Evil lye,
The place is comfortless,
But not to me, because that I
Lye here for Righteousness.
33. The *Truth* and *I* were both here cast
Together, and we do
Lye Arm in Arm, and so hold fast
Each other; this is true.
34. This Goal to us is as a Hill,
From whence we plainly see
Beyond this world, and take our fill
Of things that lasting be.

35. From

35. From hence we see the emptiness
Of *all* this World contains;
And here we feel the blessedness
That for us yet remains.
36. Here we can see how all men play
Their Parts, as on a Stage,
How good men suffer for God's way,
And bad men at them rage.
37. Here we can see who holds that ground
Which they in Scripture find;
Here we see also who turns round
Like *Weathercocks* with' Wind.
38. We can also from hence behold
How *Seeming Friends* appear.
But *Hypocrites*, as we are told
In Scripture every where.
39. When we did walk at liberty,
We were deceiv'd by them,
Who we from hence do clearly see
Are vile deceitful men.
40. These Politicians that profest
For base and worldly ends,
Do now appear to us at best
But *Machiavilian* Friends.
41. Tho' Men do say, we do disgrace
Our selves by lying here
Among the Rogues, yet Christ our Face
From all such filth will clear.
42. We know there's neither flout nor frown
That we now for him bear,
But will add to our Heavenly Crown,
VVhen he comes in the Air.

43. When

43. When he our righteousness forth brings
Bright shining as the day,
And wipeth off those slanderous things
That Scorners on us lay.
44. We sell our earthly happiness
For heavenly house and home;
We leave this world because 'tis less,
And worse than that to come.
45. We change our drossy Dust for Gold,
From Death to Life we fly:
We let go Shadows, and take hold
Of Immortality.
46. We trade for that which lasting is,
And nothing for it give
But that which is already his
By whom we breath and live.
47. That liberty we lose for him,
Sickness might take away:
Our Goods might also for our sin
By Fire or Thieves decay.
48. Again, we see what Glory 'tis
Freely to bear our Cross
For him, who for us took up his,
When he our Servant was.
49. I am most free that Men should see
A hole cut through mine Ear;
If others will ascertain me,
They'll hang a Jewel there.
50. Just thus it is we suffer here
For him a little pain,
Who, when he doth again appear,
will with him let us reign.

51. If all must either dye for sin
A Death that's natural;
Or else for Christ, 'tis best with him
VVho for the *last* doth fall.
52. VVho now dare say, we throw away
Our Goods or Liberty,
VVhen God's most holy word doth say
VVe gain thus much thereby?
53. Hark yet again, you carnal men,
And hear what I shall say
In your own Dialect, and then
I'll you no longer stay.
54. You talk sometimes of Valour much,
And count such bravely mann'd,
That will not stick to have a touch
VVith any in the Land.
55. If these be worth commending then,
That vainly shew their might,
How dare you blame those holy Men
That in God's quarrel fight?
56. Though you dare crack a Coward's Crown,
Or quarrel for a Pin,
You dare not on the wicked frown,
Nor speak against their sin.
57. For all your Spirits are so stout,
For matters that are vain;
Yet Sin besets you round about,
You are in Satan's Chain.
58. You dare not for the Truth engage,
You quake at Prisonment;
You dare not make the Tree your Stage
For Christ, that King potent.

59. Know

59. Know then, true Valour there doth dwell
VVhere Men engage for God,
Against the Devil, Death and Hell,
And bear the wicked's Rod.
60. These be the Men that God doth count
Of high and noble mind;
These be the Men that do surmount
VVhat you in Nature find.
61. First they do conquer their own hearts,
All worldly fears, and then
Also the Devil's fiery Darts,
And persecuting Men.
62. They conquer when they thus do fall,
They kill when they do dye:
They overcome then most of all,
And get the Victory.
63. The worldling understands not this,
'Tis clear out of his sight;
Therefore he counts this world his bliss,
And doth our Glory slight.
64. The Lubber knows not how to spring
The nimble Footman's stage;
Neither can Owls or Jackdaws sing
If they were in the Cage.
65. The Swine doth not the Pearls regard,
But them doth slight for Grains,
Tho' the wise Merchant labours hard
For them with greatest pains.
66. Consider Man what I have said,
And judge of things aright;
VVhen all mens Cards are fully plaid,
VVhose will abide the Light?

67. Will

67. Will *those*, who have us hither cast?
Or *they* who do us scorn?
Or *those* who do our Houses waste?
Or *us*, who this have born?
68. And let us count those things the best
That best will prove at last;
And count such Men the only blest,
That do such things hold fast.
69. And what though they us dear do cost,
Yet let us buy them so;
We shall not count our labour lost
When we see others woe.
70. And let Saints be no longer blam'd
By carnal Policy;
But let the Wicked be asham'd
Of their Malignity.

FINIS.